

11/1/1910

INTRODUCTION.

"TEKEL"

(A CHALLENGE).

These are anxious days for all of us who are engaged in education. We rejoice in the pluck, valour & devotion of our men at the front, & wonder is it due to the Schools or is it that England still breeds such "very valiant creatures" as distinguished themselves on St Crispian's day? Anyway it is good to know that "The whole Army is illustrious." The chivalry of our officers we can trace more readily to the heroic impulse derived from the tincture of letters that every public schoolboy gets & to those 'playing-fields' where every boys acquire habits of obedience & command. But what about the abysmal ignorance shewn in the wrong thinking of many of the men who stay at home? Are we to blame? I suppose most of us feel that we are, for these men are educated as we choose to understand education; that is they can read & write, think perversely & follow an argument, though they are unable to detect a fallacy. Why do they seem

incapable of generous impulse, of reasoned patriotism,  
of seeing beyond the circle of their own interests?  
Because men are enabled for these things by education; they  
are the marks of educated persons; & when millions of men  
who should be the backbone of the country are dead to public  
claims, <sup>we</sup> have to ask, why, are not these persons educated,  
& what have we given them in lieu of education?

Much thoughtful care has been spent in  
ascertaining the causes of the German breakdown (ie, in  
character & conduct); <sup>for</sup> this war-scourge is symptom-  
atic & we track the symptoms to their cause in the thoughts  
the people have been taught to think during the last three  
or four generations. We all know about Nietzsche, Treit-  
schke, Bernhardi & the rest, but Professor Muirhead has  
done us the service to carry the investigation further back.  
Darwin's theories of natural selection, the survival of  
the fittest, the struggle for existence, fell in Germany  
upon soil well-fitted for their reception; & the ideas of  
the superman, the superstate, the right or might - to repudiate  
treaties, to eliminate feeble powers, to know no law but  
its own convenience, - all this appears to come as naturally  
out of Darwinism as a chicken come out of an egg. No  
doubt the dicta which have amazed us are to be found in  
those other "Commentaries" of that other "Caesar", Frederick  
the Great; and

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\*German Philosophy in Relation to the War by J.H. Muirhead  
Murray 1916.

"They shall take who have the power  
And they shall keep who can",

is ages older than Darwin, but possibly this is what our English philosopher has done for Germany:-there is a tendency in human nature to elect the obligations of natural law as being more binding than those of spiritual law, to take, that is, its code of ethics from Science; and, following this tendency, the Germans have found in their reading of Darwin a sanction for every manifestation of brutality which seems to them expedient.

This is how, for example, German philosophers amplify the Darwinian text:- "In matter dwell all natural & spiritual potencies. Matter is the foundation of all being." "What we call spirit, thought, the faculty of knowledge consists of natural though peculiarly combined forces." Darwin himself protests against the "struggle for existence" being the most potent agency as far as the highest part of man's nature is concerned, & he no more thought of giving a materialistic tendency to modern education than Locke thought of teaching principles which should bring about the French Revolution; but men's thoughts are more potent than they know. & these two Englishmen may be credited with influencing powerfully two world-wide movements. In Germany, "prepared by a quarter of a century of materialistic thought" the teaching of Darwin was accepted as offering emancipation from various moral restraints. Ernst Haeckel, his distinguished follower, finds in the law of natural selection the sanction for



Germany's lawless action, & also, that pregnant doctrine of the superman. "This principle of selection is nothing less than democratic; on the contrary it is aristocratic in the strictest sense of the word."\*

We all know how Büchner, again, simplified & popularised these new theories, - "All the faculties which we include under the name of psychical activities are only functions of the brain substance. Thought stands in the same relation to the brain as the gall to the liver."\*

What use or misuse Germany has made of the teaching of Darwin would not, save for the war, be of immediate concern to us, were it not that she has given us back our own in the form of that "mythology of faculty psychology" which is all we possess in the way of educational thought. English Psychology proper has advanced if not to firm ground, at any rate to the point of repudiating the 'faculty' basis. "However much assailed, the concept of a 'mind' is," we are told, "to be found in all psychological writers."\* But there are but mind & matter, & when we are told again, that "psychology rests on feeling", where are we? Is there a middle region?

However far our own more philosophical Psychologists have advanced in realising a spiritual concept of mind, the theory which has filtered through to educationalists is the out-of-date notion of the developments of

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I quote from the article on Psychology in the Encyclopedia Britannica as being most likely to exhibit the authoritative position.

the development of faculties, which itself rests on the axiom that thought is no more than a function of the brain. This notion is the sole justification for the scanty curricula provided in our schools, for the tortuous processes of our teaching, for the mischievous assertion that "it does not matter what a child learns but only how he learns it," we teach much & the children learn little, the while we think we are 'developing' this or the other 'faculty'. There is, indeed, a great future before the nation which shall perceive that knowledge is the sole concern of education that knowledge is the necessary daily food, let us say, of the mind. Teachers are looking out for the support of a sound theory, & I know of no one excepting that which venture to advance here ("elsewhere") which recognises with due fulness the part mind plays in education & the conditions under which this prime agent works acts. We do not want a psychology of education, because education psychology is concerned largely with the functions which connote feeling, but we want a philosophy of education, which, recognising that thought alone appeals to mind, & that thought begets thought, shall relegate to their proper subsidiary place all those sensory & muscular activities which are supposed to afford intellectual as well as physical training. The latter is so important in & for itself that it ~~includes~~ needs not be bolstered up by the notion that it includes the whole or the practically important part of education.

The same remark holds good of vocational training; our ~~our~~ journals ask with scorn,—"Is there no education but what is got out of books & at school? Is not the lad who works in the fields getting education?" and the public lacks the courage to say definitely,—"No, he isn't," because there is no clear notion current as to what education means.



We do not realise that as the body requires wholesome food & cannot nourish itself upon any substance, so the mind requires meat after its kind. *Yes* If the war teach us nothing else, it is teaching us that men are spirits; that the spirit, the mind, of a man is more than his flesh, that his spirit is the man, that for the thoughts of his heart he gives the breath of his body. *As a consequence of the recognition of our spiritual nature, the lesson of the moment for us, is, that the great thoughts, great events, great considerations which form the background of our national thought shall be the content of the education we pass on.* The educational thought that we hear most about is, as I have said, based on sundry Darwinian axioms, the struggle for existence, the survival of the fittest & the like, out of which we get the notion that nothing matters but physical fitness & vocational training, but however important these things are they are not the chief thing. A century ago when Prussia was shipwrecked in the Napoleonic wars, her Queen discovered that not Napoleon, but Ignorance, was the national enemy, & under the guidance & with the aid of a few philosophers, she took the matter in hand; the result was that history, poetry, philosophy, proved the salvation of a ruined nation; because such studies make for the development of personality, public spirit, initiative, the qualities of which the State is in need & which advance individual happiness & success. On the other hand, the period when Germany made her school

curriculum utilitarian marks the beginning of her moral downfall.

We want an education which shall supply the requirements of mind, while not neglecting either physical or vocational training, so we must start with a working philosophy of education which shall embrace all three. I make the claim with sincere diffidence but I think I have arrived at such a body of theory, tested by a quarter of a century of successful practice with several thousand children. This theory has already been set forth in volumes<sup>o</sup> published at intervals during the last thirty years, so I shall only indicate here a few salient points which seem to me to differ from the general theory & practice:-

(a) The children, not the teachers, are the responsible persons; they do the work by self-effort.

(b) The teachers give sympathy, & occasionally elucidate, sum up or enlarge, but the actual work is done by the scholars.

(c) These read in a term from one to two thousand pages, according to their age and class, in a large number of set books. The quantity set for each lesson allows

of only a single reading, but the reading is tested by narration or by writing on a test passage. When

~~the/terminal/~~ No revision is attempted when the terminal examination is at hand, because so much ground has been covered, what the children have read they know, & write on any part of it with ease & fluency, in vigorous English; they usually spell well.



Much is said from time to time to shew that "mere book-learning" is rather contemptible, & "Things are in the saddle & ride mankind." May I point out that whatever discredit is due to the use of books does not apply to this method, which so far as I can ~~gather~~ discover has not hitherto been employed. *Has* an attempt been made before on a wide scale to secure that pupils should know their books, many pages in many books, at a single reading, in such a way that months or later they can write freely & accurately on any part of the term's reading?

(d) There is no selection of studies or of passages or episodes on the ground of interest. The best available book is chosen & is read through, in the course of two or three years, perhaps.

(e) The children study many books on many subjects, *but* exhibit no confusion of thought, & 'howlers' are almost unknown.

(f) They find that, in Bacon's phrase,—"Studies are for delight," this delight being, not in the lesson or the personality of the teacher, but purely in their "lovely books", "glorious books."

(g) The books used are, whenever possible, literary in style.

(h) No marks, prizes, places, rewards, punishments, praise, blame, nor other inducements are necessary to secure attention, which is voluntary, immediate & surprisingly perfect.



*unrecognized*  
chanced to light on unknown tracts in the region of educational philosophy.

At any rate that GOLDEN RULE of which Comenius was in search has discovered itself, the Rule y-

"WHEREBY TEACHERS SHALL TEACH LESS AND SCHOLARS SHALL LEARN MORE."

*May V*  
I shall now outline a few of the educational principles which account for some unusual results.



## III

## Principles hitherto-unrecognised.

I have enumerated some of the points in which our work seems to me exceptional in the hope of convincing the reader that unusual work carried on successfully in several hundred school-rooms, - home & other, - may claim to be based on principles hitherto-unrecognised; *or* I believe that the recognition of these principles should put our national education on an intelligent basis, should supply our people with such intellectual resources as would make for general stability, joy in living & personal initiative.

May I add one or two more arguments in support of my plea:-

The appeal of these principles & this method is not to the ~~is not to the~~ clever child only, but to the average & even to the 'backward' child.

This scheme of pretty wide & successful intellectual work is carried out in the same or in less time than is occupied in the usual efforts in the same direction.

There is no revision, no evening lessons, no cramming or 'getting-up' of subjects; therefore there is much time for vocational work & for individual interests & hobbies.

All intellectual work is done in the hours of morning school, & the afternoons are given to field nature-studies, drawing.

handicrafts, etc. Notwithstanding these limitations, we produce a surprising amount of good work.

It is not that "we" (ie, the coadjutors who labour with me in what we believe to be a great cause, including hundreds of

of teachers & parents), it is not that we are persons of peculiar genius & insight; it is that, like Paley's man who found the watch, I have chanced on a good thing, and.

"No gain

That I experience must remain unshared."

We (including my fellow-thinkers, fellow labourers) feel that the country & indeed the world should have the benefit of educational discoveries which act powerfully as a ~~moral~~ moral lever; & we are experiencing a new ~~renaissance~~ renaissance with the joy of the Renaissance but without its pagan lawlessness.

Having already described the principles which guide us in sundry volumes, I can do no more here than give a short digest of those which especially concern school practice; & indeed, it is a thankless & difficult office to announce those 'finds' which have come in one's way; if it were not for a sense of public duty few persons would care to pose as discoverers; one thinks of the 'Ointment of Lebanon!'

Let me trace as far as I can recall them the steps by which I arrived at a few of the conclusions upon which we are acting. While still a young woman I saw a great deal of a family of Anglo-India children who had come "home" to their grandfather's house & were brought up by an aunt who was my intimate friend.

The children were astonishing to me; they were persons of generous impulses & sound judgment, of great intellectual aptitude, of imagination & moral insight.

These last two points were, I recollect, illustrated one day by a little maiden of five who came home from her walk silent & sad; some



letting alone, & some wise openings brought out at last between sobs, - "a poor man - no home - nothing to eat - no bed to lie upon," & then the child was relieved by tears.

Such incidents are common enough in families, but they were new to me. I was reading a good deal of philosophy & "Education"

at the time, for I thought with <sup>the</sup> enthusiasm of a young teacher that education should regenerate the world. I had an elementary school & a pioneer Church High School for girls at this time so that I was enabled to study children in large groups, but children at school are not so self-revealing as children at home. I began under the guidance of these Anglo-Indian

children to take the measure of a person, & soon began to suspect that children are more than we, their elders, except that their ignorance is illimitable.

One limitation I did discover in the minds of the little people; my friend insisted that they could not understand English Grammar; I maintained that they could & wrote a little Grammar (still waiting to be prepared for publication!) for the two of seven & eight; but she was right; I was allowed to give the lessons myself with all the lucidity & freshness I could command; their minds rejected the abstract conception just as children the notion of an 'essay on happiness'. But I was beginning to make discoveries; the second being that the mind of a child takes or rejects according to its needs.



From this point it was not difficult to go on to the perception that, whether in taking or rejecting, the mind was functioning for its own nourishment; that the mind, in fact, required sustenance as does the body, in order that it may increase & be strong; but because the mind is not to be measured or weighed but is spiritual, so its sustenance must be spiritual too, must, in fact, be ~~ideas~~ (in the Platonic sense of images). I soon perceived that children are well-equipped to deal with an idea, & that explanations, questionings, amplifications, are unnecessary & wearisome. Children have a natural appetite for knowledge which is informed with thought; ~~and~~ They bring imagination, the various various so-called 'faculties', to bear upon the new idea pretty much as the gastric juices act upon a food ration. This was illuminating but rather startling; the whole intellectual apparatus of the teacher, his power of vivid presentation, apt illustration, able summing up, subtle questioning, - all these intervened between the children & the right-nutrient duly served; this, on the other hand, they received with the sort of avidity & simplicity with which a healthy child eats his dinner.

The Scotch School of philosophers came to my aid here with what may be called their doctrine of the desires, which stimulate the action of the mind & so cater for spiritual (not necessarily religious) sustenance as the appetites do for physical sustenance & for the continuance of the race. This was helpful; I inferred that one of these, the Desire of Knowledge (curiosity) was the chief ~~instrument~~ instrument of education; that this desire might be paralysed or made powerless like an

an unused limb by encouraging other desires to intervene between a child & the knowledge proper for him; such as, the desire for place;- emulation, for prizes;- avarice, for power;- ambition, for praise;- vanity. It seemed to me that we teachers had unconsciously elaborated a system which should secure the discipline of the schools & the eagerness of the scholars;- by means of marks, prizes & the like;- & yet eliminate that knowledge-hunger, itself, the quite sufficient incentive to education.

Then arose the question, - Cannot people get on with little knowledge? Is it really necessary after all? My children-friends supplied the answer: their "satiabile curiosity" showed me that the wide world & its history was barely enough to satisfy a child who had not been made apathetic by a sort of spiritual malnutrition. What, then, is knowledge, was the next question that occurred; a question which the intellectual labour of ages has not settled, but perhaps this is enough to go on with; that only becomes knowledge to a person which he has assimilated, which his ~~fixed~~ mind has acted upon.

Children's aptitude for knowledge & their eagerness for it made for the conclusion that the field of a child's know-

ledge may not be artificially restricted, that he has a right to & necessity for as much & as varied knowledge as he is able to receive; & that the limitations in his curriculum should depend only upon the age at which he must leave school; in a word, a common curriculum appears to be due, for



all children up to the age of, say, fourteen or fifteen, *perhaps*  
*upon the basis of a common standard of intelligence*

We have left behind the feudal notion that intellect is a class prerogative, that intelligence is a matter of inheritance & environment; inheritance no doubt means much but every one has a very mixed inheritance; environment makes for satisfaction or uneasiness; but education is of the spirit & is not to be taken in by the eye or effected by the hand; mind appeals to mind & thought begets thought begets thought & that is how we become educated. For this reason we owe it to every child to put him in communication with great minds that he may get at great thoughts; with the minds, that is, of those who have left us great works; & the only method of vital education appears to be that children should read worthy books, many worthy books. *More than*  
*the others.*

It will be said on the one hand that many schools have their own libraries or the scholars have the free use of a public library & that the children do read; & on the other, that the literary language of first-rate books offers an impassable barrier to working men's children. In the first place we all know that desultory reading is delightful & incidentally profitable but is not education whose concern is knowledge. That is, the mind of the desultory reader only rarely makes the act of appropriation which is necessary before the matter we read becomes personal knowledge. We must read in order to know or we do not know by reading. As for the question of literary form, many circumstances & considerations which it would take too long to describe brought me to perceive that delight in literary



form is native to all of us until we are educated out of it. A happy illustration reached me lately in the shape of classical tales, Bible tales, historical narratives, records of observations in natural history, all told at length with the simplicity, directness, verve & fluency proper to literature. The class of forty children of whose work I <sup>have heard</sup> am speaking belongs to a school in a mining village; they got their knowledge direct from books, read consecutively all through, books of a certain calibre, not diluted nor explained nor illustrated nor handled in any way; & the great joy of both teachers & children in education in this sort was a revelation. This important experiment in the west Riding has been brought, by means of careful nursing, to a very successful issue by a friend & co-adjutor since the beginning of what we call P.N.E.U. (Parents' National Educational Union) in 1886.

I can imagine that the reader is somewhat in the position of the audience of De Quincey's young brother when he declared to them his ability to walk on the ceiling,—"and if for five minutes, why not for half-an-hour, for hours?" Whereupon they all cried out that it was the five minutes they were in doubt about. In like manner the readers may say,—"Guarantee us the attention of our scholars & we will ~~also~~ guarantee their due progress in what Colet calls "good literature." It is difficult to explain how I came to a solution of a puzzling problem,—"how to secure attention. Much observation of children, various incidents from one's general reading, the recollection of my own child-

hood & the consideration of my present habit of mind brought me to the recognition of certain laws of the mind, by working in accordance with which the steady attention of children of any age & any class of society is insured, week in, week out; attention not affected by any distracting circumstances. It is not a matter of "personal magnetism", for hundreds of teachers of very varying quality, working in home, schoolrooms," secure it without effort; neither does it rest upon the "doctrine of interest", no doubt the scholars are ~~interested~~ interested, sometimes delighted; but they are interested in a ~~and~~ great variety of matters & their attention does not ~~flag~~ flag in the 'dull parts'.

It is not easy to sum up in a few short sentences those principles upon which the mind naturally acts, & which I have tried to bring to bear upon a school curriculum. The fundamental idea is, that children are persons & are therefore moved by the same springs of conduct as their elders. Among these are the ~~Desires~~ <sup>desires</sup> of Knowledge, knowledge-hunger being natural to everybody. History, geography, the thoughts of other people, roughly, the humanities, are proper for us all & are the objects of the natural desire of knowledge. So too, are Science, for we all live in the world; and Art, for we all require beauty; & are eager to know how to discriminate; social science, ethics, for we are aware of the need to learn about the conduct of life; & religion, for, like our men at the front, we all "want God."

In connection with the Parents' Union School.



In the nature of things then the unspoken demand of children is for a wide & very varied curriculum; it is necessary that they should have some knowledge of the wide range of interests proper to them as human beings, & for no reason of convenience or of time limitations may we curtail their proper curriculum.

Perceiving the range of knowledge to which children as persons are entitled the questions ~~are~~, how shall they be induced to take that knowledge, & what can the children of the people learn in the short time they are at school? I venture to think that I have discovered a working answer to these two conundrums. I say discovered, & not invented, for there is only one way of learning, & the intelligent persons who can talk well on many subjects & the experts in one learn in the one way, that is, they read to know. What I have found out is, - that ~~this~~ this method is available for every child, whether in the dilatory & desultory home schoolroom or in the large classes of elementary schools.

Children no more come into the world without provision for dealing with knowledge than without provision for dealing with food. They bring with them not only that intellectual appetite, the desire of knowledge, but also an enormous, an unlimited, power of attention to which the power of retention (memory) seems to be attached as one digestive process succeeds another until the final assimilation. "Yes", it will be said, "they are capable of much curiosity & consequent attention but they can only occasionally



to Regulated

into attending to their lessons." Is not that the fault of the lessons, & must not these be regulated as carefully with regard to the behaviour of mind as they already are with regard to physical considerations?

question of type

Let us consider this behaviour in a few aspects; The mind <sup>is</sup> concerned itself only with thoughts, imaginations, reasoned arguments; it declines to assimilate facts unless in combination with its proper pabulum; it, being active, is wearied in the passive attitude of listening; it is as much bored in the case of a child by the discursive twaddle of the talking teacher as is that of the grown-up <sup>man</sup> by conversational twaddle; it has a natural preference for literary form, given a more or less literary presentation, <sup>and</sup> the curiosity of the mind is enormous & embraces a vast variety of subjects. I venture to ~~predict~~ <sup>to</sup> predicate these things of "the mind" because they seem <sup>to</sup> be true of all persons' minds. Having observed these, & some other points in the behaviour of mind, it remained to apply the conclusions to which I had come to a test curriculum for schools & families. Oral teaching was to a great extent ruled out; a large number of books on many subjects were set for reading in morning & school-hours; so much work was set that there was only time for a single reading; all reading was tested by narration of the whole or a <sup>given</sup> passage, whether orally or in writing. Children working on these lines know months <sup>after</sup> that which they have read & are remarkable for their power of concentration (attention); they have little trouble with spelling or

composition & become well-informed intelligent persons

~~7dty1x~~ But, it will be said,  
 reading or hearing various books read, chapter by chapter,  
 & then narrating or writing what has been read or some part  
 of it, - all this is mere memory work. The worth of this  
 criticism may be readily tested; will ~~the~~ the critic read before  
 turning off his light a leading article from The Times, say,  
 or a chapter from Boswell or Jane Austen, or one of Lamb's  
 Essays; then, will he put himself to sleep by narrating  
 silently what he has read. He will not be satisfied with  
 the result but he will find that in the act of narrating  
 every power of his mind comes into play, that points & bearings in  
 which he had not observed are brought out; that the whole is visu-  
 alised & brought into relief in an extraordinary way; in  
 fact, that <sup>the</sup> scene or argument has become a part of his personal  
 experience; he knows, he has assimilated, what he has read.  
This is not memory work; <sup>for this is the power of the mind</sup> He repeat over & over a passage or a  
 series of points or names with the aid of such clues as we  
 can invent in order to <sup>memorise</sup> memorise; we do a string of facts or  
 words, & the new possession serves its purpose ~~if~~ for a time,  
 but it is not assimilated; its purpose being served, we know  
 it no more; this is memory work by means of which examinations  
 are passed with credit. I will not try to explain (or  
 understand!) this power to memorise; it has its subsidiary  
 use in education, no doubt, but it must not be put in place of the  
 prime agent which is attention.



Long ago, I was in the habit of hearing this axiom quoted by a philosophical old friend: "The mind can know nothing save what it can produce in the form of an answer to a question put by the mind to itself." I have failed to trace the saying to its author but a conviction of its importance has been growing upon me during the last forty years. It tacitly prohibits questioning from without, (this does not, of course, affect the Socratic use of questioning for purposes of moral conviction), and it is necessary to intellectual certainty, to the act of knowing. For example, if we wish to secure a conversation or an incident, we "go over it in our minds", that is, the mind puts itself through the process of self-questioning which I have indicated; & this is what happens in the narrating of a passage read: each new consecutive incident or statement arrives because the mind asks itself, "What next?" For this reason, it is important that only one reading should be allowed; efforts to ~~see~~ memorise weaken the power of attention, the proper activity of the mind; and if it is desirable to ask questions in order to emphasise certain points, these should be asked after & not before or during the act of narration.

Our more advanced psychologists come to our support ~~here~~ here; they, too, predicate, "instead of a congeries of faculties, a single subjective activity, attention," & again, there is, "one common factor in all psychical activity, that is attention."\*

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\* I again quote from the Article on Psychology in the Encyclopedia Britannica.



My personal addition to this thesis is that attention is unfailing, prompt & steady when matter is presented suitable to a child's intellectual requirements, if the presentation be made with the conciseness, directness & ~~simp~~ simplicity proper to literature.

Another point should be borne in mind; the intellect requires a moral impulse, & we all stir our minds into action the better if there is an implied 'must' in the background; for children in class the 'must' acts through the ~~certainty~~ that they will be required to narrate or write from what they have read, with no opportunity for 'looking-up', or other devices of the idle. Children find the act of narrating so pleasurable in itself that urgency on the part of the teacher is seldom necessary.

Here is a complete chain of the educational philosophy which I have endeavoured to work out, and which has, at any rate, the merit that it is successful in practice. Some few hints, I have, as I have said, adopted & applied, but I venture to hope that I have succeeded in methodising the whole & making education what it should be, a system of applied philosophy; I have however carefully abstained from the use of philosophical terms.

This is, briefly, how it works: X/ENYX/

A child is a person with the spiritual requirements & capabilities of a person.

Knowledge 'nourishes' the mind as food nourishes the body.

A child requires knowledge as much as he requires food. He is furnished with the desire for Knowledge, i.e., curiosity,

with the power to apprehend Knowledge, that is, attention; with powers of mind to deal with Knowledge without aid from without, such as imagination, reflection, judgment; with innate interest in all Knowledge that he needs as a human being;

With power to retain & communicate Knowledge such Knowledge;

& to assimilate all that is necessary to him.

He prefers that Knowledge be communicated to him in literary form;

and reproduces such Knowledge touched by his own personality; thus, reproduction becomes original.

The natural provision for the appropriation & assimilation of Knowledge is adequate & no stimulus is required;

but some moral control is necessary to secure the act of attention;

a child receives this in the certainty that he will be required to recount what he has read.

Children have a right to the best we possess; therefore, their lesson books should be, as far as possible, our best books.

They weary of talk & questions bore them, so they should be allowed to use their own books for themselves; they will ask for such help as they wish for.

They require a great variety of knowledge,--religion, the humanities, science, art;

therefore, they should have a wide curriculum, with a definite amount of reading set for each short period. The teacher affords direction, sympathy in studies, a vivifying word here & there. help in the making of experiments, etc., as well as the usual teaching in languages, experimental science & mathematics.

Pursued under these conditions "Studies are for delight", & the consciousness of daily progress is exhilarating to both teacher & children.

The reader will say with truth,--" I knew all this before & have always acted more or less on these principles;" and I can only point to the unusual results we have obtained through adhering, not 'more or less,' but strictly to the principles & practices I have indicated. I suppose the difficulties are of the sort that Lister had to contend with; every surgeon knows that his instruments & appurtenances should be kept clean, but the saving of millions of lives has resulted from the adoption of the great Surgeon's antiseptic treatment; that is from the substitution of exact principles scrupulously applied for the ~~XXXX~~ rather casual 'more or less' methods of earlier days.

Whether the way I have sketched out is the



right and the only way remains to be tested still more widely than in the thousands of cases in which it has been successful, but assuredly education is slack & uncertain for the lack of sound principles exactly applied. The moment has come for a decision; we have placed our faith in 'civilisation', have been proud of our progress; & of the pangs that the war has brought us, perhaps none is keener than that caused by the utter breakdown of the civilisation which we held to be synonymous with education. We know better now, & are thrown back on our healthy human instincts & the Divine sanctions.

There remains to try the great Cause of Education v. Civilisation, with the result, let us hope, that the latter will retire to her proper sphere of service in the amelioration of life & will not intrude on the higher functions of inspiration & dissection which belong to Education. Both Civilisation & Education are the servants of Religion, but each in its place, & the one may not thrust herself into the office of the other.

It is a gain, anyway, that we are within sight of the possibility of giving to the working classes notwithstanding their limited opportunities that stability of mind & magnanimity of character which are the proper outcome & the unfailing test of a LIBERAL EDUCATION;

I shall confine myself in this volume to the amplification & illustration of some of the points I have endeavoured to make in this introductory statement.